

/13 cont./

132 atmosphere immediately cools down and there begins a cold wind whose chill is increased as it passes through the region of hail, and since the maize stalks are still tender they are easily stricken. The hail that falls is big, the earth is churned up, and it kills birds, sheep, goats, and other animals, if they are unable to hide in the bushes or under thick trees, but this does not happen often nor every year.

[133] Earthquakes are most rare; I felt them twice during my stay in the region, in 1899 and 1909, but the wind is sometimes so strong that it seems to make the earth tremble; there is no doubt but that it tears up trees and strips them, ruins buildings, and dismantles tiled roofs. Foreigners in this

[145] so hot and changeable climate soon age and turn gray, but the natives who are used to it from childhood, despite the vices of drinking and others to which they surrender, enjoy a relatively long and healthy life.

It can readily be understood from what has been said that here the seasons of the year follow a different order from that which is seen in the Old World. Despite the fact, then, that there are no more than two seasons, we always can and ought to consider the four, in order to follow the general rule of the universe which divides the year into four parts. Summer begins December 21, fall March 21, winter June 21, and spring September 21, but all of these come ahead of time, as anyone who has lived here can testify.

Fertility

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361 The Aguaraque range, which is found to the east and one league from the Mission of San Buenaventura de Yva, is the last one in Chiriguano territory. Small towns and families of these Indians are scattered here and there are still found east of the said range some 15 leagues away, but beyond that /14/ there are none because the area is arid and dry, "igüi utini vae," as they say, and the Chiriguano accustomed to planting maize, beans, and gourds cannot live where there is a scarcity of rain for his crops and water for his daily bath.

/14 cont./

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244 The closer the traveler gets to the Gran Chaco, the less water and the less fertility he finds: the very fields of Yvu are patent proof, for crops are rarely abundant there. When the rains are torrential in other sections, they are sparse in Yvu: the farther to the west one travels from Aguaragüe, the more fertile is the land, because the hills and hillocks are more frequent and higher, water more abundant, and consequently the land more moist, which is necessary for agricultural production.

The fields are suitable for raising cows and horses, for the multiplication of sheep and pigs: the year when it fails to rain, however, there is lack of food for the livestock, as well as lack of water, the suffering is great, and numbers die near the waters which are found at some distance from the spots where there is feed, such as the slopes of the hills and the tops of the hillocks, abounding in tree leaves.

139 The countryside is clothed with grases in the summer, but the region begins to turn beautiful in the spring and even earlier. The vigorous woods, dry and leafless during the cold months, begin to dress in verdant foliage at the beginning of the month of September, and in a few days nature is rejuvenated. Then it is very lovely to contemplate from some slight rise a broad pampa where there are carob trees, groves of catalpas or lapachos, the first green, the second red, and the third yellow and purple.

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● 192 The territory is productive only in the rainy season, because the Chiriguano in general will not take the trouble to put in a good irrigation ditch when he can: he waits for it all from the high heavens. Miracles could have been worked on the banks of the rivers in times past: today it is difficult because they are very few and, like their grandparents, are satisfied with maize, a little sugar cane, and other delicacies, like sweet potatoes or batatas, mandioca, and peanuts.

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[221] Large-scale planting begins at the end of November or the beginning of December, after the country has been watered by two or three abundant rains. The maize grows very high and, when there is no lack of water, produces two or three ears on each stalk. The frijoles produce three crops. The sugar cane

C /17 cont./

343 mention the existence of such storehouses among these Indians.
171 and thus we must suppose that the Chirupí adopted this style
of house construction only recently and probably from the
Matako, with whom they have many contacts. /18/ To com-
plete the data on the spread of houses built on posts, I shall
also mention my observations on my expeditions of 1901 and
1910 to the Guató (73). Inside many houses, under the roof

73. Max Schmidt: Indianerstudien in Zentral-
brasilien /Indian Studies in Central Brazil/.
Berlin. 1904. p. 178.

and using long horizontal poles, these Indians build a platform
which serves for storing various things. In this special arrange-
ment of the Guató in building their houses, we find the rudiment
of the true houses built on posts, and this is motivated by the
great floods to which they were exposed even when they had
been built in places higher than the marshy lands.

We should not consider houses built on posts as a product
of the primordial culture of the Chaco tribes. It leaves as
the only center of its propagation the zone in the interior
of the South American continent which we have mentioned, the
center of the ancient culture of the Aruaco /Arawak/ of these
regions, the territory of the Mojo. The Chané, who were later
subjugated by the Chiriguano and incorporated into their com-
munity, also belonged to this Aruaco culture. We must thus
surmise that houses built on posts, like those we still find today
among the Chiriguano and some of the Chané, first originated in
the Chané culture and later passed to the Chiriguano when
the cultures of these two tribes were fused into a single one.

No doubt the special construction of these storehouses has
a different purpose today among the Chiriguano and the Chané
than it had in the beginning. According to Nordenskiöld, the
Chané of the lower Parapití River, which is a typically
marshy region, do not have such houses, while they are
common among the Chiriguano and also among the former
who live on solid ground not exposed to floods. Their purpose

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/18 cont./ **Their Purpose**
today among the Chiriguano and Chané, as well as among
the Matakó and Churupí, is primarily to protect certain pro-
visions against the numerous dogs and other domestic animals
who are around in great number in every part of the town (74).

74. Concerning the question of the purpose of
houses built upon posts with respect to damage
by animals, cf. v. Rosen, op. cit., pp. 192-198.

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Food and Drink. Manner of Eating and Drinking.

Hunting and fishing are not very important in the economy
of the Chiriguano and Chané. Their territory has relatively
few edible animals, and they are not very brave hunters (75).

75. Nord. 2, p. XVI.

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Of animals that can be hunted, they eat the puma and the
jaguar, while they scorn vultures, foxes, and the meat of
monkeys, so craved by other Indians (76). One contribution

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76. Nord. 1, p. 190.

to their subsistence which is worth mentioning is that from fishing,
but only for the Chiriguano and Chané who live near the upper
Pilcomayo River, since that river has excellent fishing. These
Indians cannot make much use of fishing in the Rio Grande,
because today this river can be held to be almost the frontier
of their territory. The Parapití River has many fish, but they
are very small. While the Chané today live in territories
where for several months some fish are available, many
Chiriguano towns are so far from the larger streams that fish
does not enter into the diet of their inhabitants (77). With

77. Nord. 2, pp. XV and XVI.